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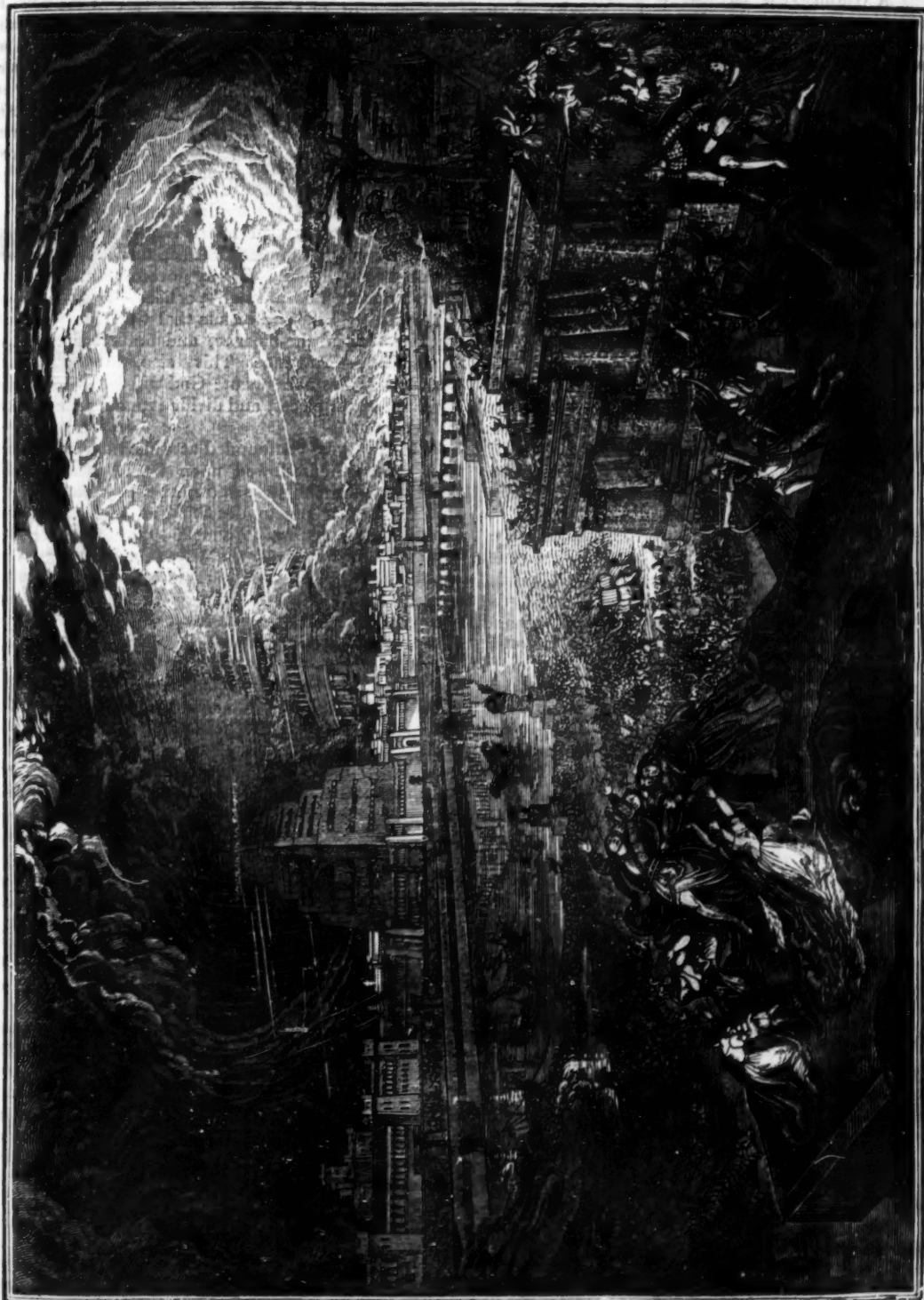
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UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,  
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



THE FALL OF BABYLON. FROM MARTIN'S PRINT.

## THE FALL OF BABYLON.

WITH the artist's permission, we present the readers of the *Saturday Magazine* with a copy of Martin's celebrated engraving, the Fall of Babylon, one of the finest of his efforts. Among the various productions from the same masterly hand, illustrative of sacred history, the engraving from which our print is copied holds a distinguished place.

The history of the fall of Babylon may be found at large in Herodotus, and in JOSEPHUS'S *Antiquities of the Jews*. It is likewise described by Strabo, Xenophon, and Diodorus Siculus. The profligacy and impiety of Belshazzar, King of Babylon, grandson of Nebuchadnezzar, had excited the Divine anger, and at the visible interposition of the God whom he had derided and blasphemed, he lost at once his kingdom and his life. Having provided a splendid entertainment for the nobles of his court, he commanded to be brought the golden cups, those spoils of the Jewish temple which Nebuchadnezzar, after his successful siege of Jerusalem, had carried into the sanctuary of his own God. These splendid goblets he ordered to be used by his guests in their drunken revelry: thus not only profaning the sacred vessels originally devoted to the purposes of the Jewish ceremonial worship, but likewise polluting those of his country's gods; as those Jewish vessels had been consecrated to the rites of his own religion. This double sacrilege did not pass without its retribution. During the feast, the most odious blasphemies were uttered by the king, and the revellers who composed his court. They sang praises to those divinities of wood and stone which were the objects of their hollow adoration, as if in mockery of Him, who, though "mighty to save," proved to the Chaldean king and his nobles, that he is mighty also to destroy.

In the midst of their impious feast, the finger of God inscribed their sentence upon the wall of the court in which they were audaciously deriding him. Whilst in the very act of profaning the sacred vessels, the king, perceived, to his utter consternation, a hand tracing upon the wall in legible characters, the terrible record of his doom. Astounded at a sight so singular and appalling, he sent for the astrologers, who at that time were regularly retained in eastern courts, together with all persons who had acquired repute as diviners, prophets, and interpreters of dreams. From these he demanded an explanation of the mysterious writing. The seal of God, which they could not break, was upon it. Amazed and confounded, the king dismissed them, and called others to unveil the fearful mystery in which his destiny appeared to be shrouded. No one could read the record. The royal blasphemer was abashed, and his conscience shrunk from the apprehension of impending destruction.

Nitocris, his mother, a woman of masculine energy, who had successfully fortified her native city against the Medes and Persians, roused the effeminate king from the stupor of despair, by telling him to send for Daniel the Jew. This "servant of the living God," as he is elsewhere styled in Scripture, was then, with many of his countrymen, in captivity at Babylon, and had rendered himself celebrated among the Chaldeans, by having interpreted the dreams of Nebuchadnezzar. The king accordingly sent for the prophet, and desired him to interpret the writing which had baffled the penetration of all his wise men. The Chaldean monarch promised to bestow upon Daniel the third part of his dominions, if he should succeed in unfolding the awful mystery still visible upon the wall, where it had been traced by a supernatural hand. But, to use the

words of Josephus\*, "Daniel desired that he would keep his gifts to himself; for that which is the effect of wisdom and of Divine revelation admits of no gifts, and bestows its advantages on petitioners freely; nevertheless, that he would explain the writing to him, which denoted that he must soon die, and this, because he had not learned to honour God. And moreover, because he had quite forgotten how Nebuchadnezzar was removed to feed among wild beasts for his impieties, and did not recover his former life among men and his kingdom, but upon God's mercy to him, after many supplications and prayers; who did therefore praise God all the days of his life, as one of Almighty power, and who takes care of mankind. Daniel also put Belshazzar in mind how greatly he had blasphemed against God, and had made use of his sacred vessels among his depraved nobles and concubines. That, therefore, God seeing this, was displeased with him, and had declared by this writing that his life would have a most awful termination. He then explained the writing as follows.—MENE: This, if it be expounded in the Greek language, will signify a number, because God has numbered so long a time for thy life and for thy government, and that there remains but a small portion.—TEKEL: This signifies a weight, and means that God has weighed thy kingdom in the balance, and finds it already on the decline.—PHARES: This also, in the Greek tongue, signifies a fragment: God will therefore break thy kingdom in pieces, and divide it among the Medes and Persians."

The king was confounded at this interpretation; nevertheless, he bestowed upon Daniel what he had promised. Immediately after, the city was taken, and Belshazzar put to death. The manner of its capture was singular. About 540 years before the birth of Christ, Cyrus the Great had invested the capital of Chaldean. His armies had been every where victorious; yet trusting in the prodigious strength of his city, and in the wise counsels of Nitocris the queen mother, the Babylonians derided the efforts of the Persian. They had provisions sufficient for a consumption of twenty years. The walls of their city were of prodigious strength, being 350 feet high, and 87 thick. They were built of bricks, formed of a material so firm in texture, as to be harder than granite. These bricks were cemented together with a glutinous earth [that in time became as hard as the masses which it united.

In spite of all these mighty obstacles, Cyrus resolved upon the reduction of this apparently impregnable capital. To this end he constructed a number of wooden towers, higher than the walls, and made many desperate efforts to carry the place by storm; but every attempt was foiled. He next drew a line of circumvallation round the city, thus hoping to starve the enemy into a surrender. Two years were spent in this unavailing blockade, when an opportunity presented itself of effecting that purpose by stratagem, which he had hitherto failed to accomplish by open force. Having heard that the king was about to celebrate a great festival, and knowing, from his licentious character, that it would be a scene of the grossest riot, he posted a part of his army close to the spot where the river Euphrates entered the city, and another at the opposite side where it passed out, with orders to enter the channel wherever it was fordable. He then detached a third party to open the head of a canal connected with the Euphrates, and thus admit the river into the trenches which he had opened

\* *Jewish Antiquities*, Book 10, Chap. 11.

round the city. By these means the river was so completely drained by midnight, that the troops easily made their way along its bed, and the gates upon the banks having been left unclosed, in consequence of the revels, or neglected during the confusion of the festival, the besiegers found no interruption to their progress. Having thus penetrated into the heart of the enemy's capital, they met, according to agreement, at the gates of the palace. Here, after a feeble resistance, they easily overpowered the guards, cut to pieces all who opposed them, slew the king, and within a few hours received the submission of Babylon the mighty. From this period it ceased to be the metropolis of a kingdom, and its grandeur rapidly declined. Not a memorial now remains of its former greatness, and scarcely even a trace of its site.

Where now are Troy and mightier Babylon,  
On their proud site the earth is wild and bare,  
O'er them stern Time has a full victory won,  
And they are mingled with the things that were.  
Thus works destruction; from his secret lair  
He skulks abroad to mar what man has made;—  
Decay, slow mining, meets us every where.  
Earth's pageantries are fugitive—here fade  
All things alike—the debts of nature must be paid.

In the print the artist has endeavoured to exhibit the Chaldean capital at the height of its glory. In the distance, the mighty tower of Babel, which he supposes to have been still standing upon the plains of Shinar, rears its stupendous bulk, hiding its summit in the clouds, a monument of human presumption and human impotency.

The high tower upon the bank of the river is the celebrated temple of Belus, the external buildings of which were raised by Nebuchadnezzar. This huge tower was six hundred feet square at the base, and the same number of feet high. The temple was set apart for the worship of Baal, and the treasure contained within its walls, in the palmy days of the Chaldean empire, has been estimated at forty-two millions sterling.

Upon the right of the temple of Belus, as the spectator faces the water on that side, stands the palace of Semiramis, four miles in circumference. To this extraordinary woman Babylon first owed its greatness. She left everywhere immortal monuments of her genius and of her power. She was the greatest warrior of her time. To facilitate communication with her capital, she hollowed mountains and filled up valleys, and water was conveyed at a vast expense by immense aqueducts, to deserts and unfruitful plains.

The bridge seen in the print was built by Nitocris, the mother of Belshazzar. In the right-hand corner of the picture is seen the palace of Nebuchadnezzar, eight miles in circumference, and surmounted by the celebrated hanging gardens. These occupied a square of four hundred feet on every side, and consisted of spacious terraces raised one above the other, until they reached the height of the city walls. The whole pile was sustained by immense arches, built upon other arches, and supported on either side by a wall twenty-two feet thick.

The crowd which appears in the bed of the river is the enemy setting fire to the Babylonian navy. On the right of these is the Persian horse headed by Cyrus.

The group in the near foreground consists of the king, and a party of the enemy; these attack and destroy him in sight of several of his concubines, who had escaped with him from the palace.

Here is one of those awful pages in the records of time, which may be summed up in this brief exclamation, "How are the mighty fallen!"

J. H. C.

## SUCCESSIVE STATES OF HUMAN LIFE.

IN our seasons we have the grateful succession of the Spring, the Summer, and the Autumn: in our vegetation, the new leaf, the beautiful flower, and the nutritious fruit. These correspond with contemporaneous atmospherical changes of our system, and are followed by that seeming death of nature, which frosty and chilling Winter brings on.

The insect and reptile world exhibit similar changes. The Spring recalls or hatches their tribes into life and feeling, in a creeping state. They have their Summer day of playful gaiety, varying in its duration, and enjoy existence in a winged form: their Autumn is their time of depositing their eggs: and from that they depart into death or torpor. These four states of all that have vital being, growth, maturity, decline, and death,—and these annual successions of the seasons which are so much associated with the life, produce, and suspension of vegetative nature,—have been made the characteristics of our terrestrial system.

In the human race, an analogous series of changes and states takes place, with such striking moral and intellectual results, as to excite our admiration at the kindness of our Creator, for having formed His human nature on a plan of such wise benevolence. By this He has appointed that every human being should have a season of childhood; another of youth; a third of full maturity, with its parental produce; and a following period of decline, and death, to pass into another state of existence elsewhere.

These laws are attached to all who are permitted to pass through the regular course of human life; though its Giver has reserved to Himself the resistless right of calling each of us away at whatever part of it He shall think proper, without completing the full progress of these successive states.—SHARON TURNER.

WHAT would you say, if wherever you turned, whatever you were doing, whatever thinking, whether in public or private with a confidential friend, telling your secrets, or alone planning them, if, I say, you saw an eye constantly fixed on you, from whose watching, though you strove ever so much, you could never escape; and even if you closed your own eye to avoid, you still fancied that to get rid of was impossible,—that it could perceive your every thought? The supposition is awful enough. There is such an Eye, though the business and struggles of the world too often prevent us from considering this awful truth. In crowds we are too much interrupted, in the pursuit of self-interest we are too much perverted, in camps we are struggling for life and death, in courts we see none but the eye of a human sovereign; nevertheless, the Divine eye is always upon us and when we least think of it, is noting all, and, whatever we may think of it, will remember all.—DE VERE.

THE hour is coming, and it is a fearful and solemn hour even to the wisest and the best; the hour is coming, when we must bid adieu to the scenes which please us, to the families we love, to the friends we esteem. Whether we think, or whether we think not, that body which is now warm and active with life, shall be cold and motionless in death,—the countenance must be pale, the eye must be closed, the voice must be silenced, the senses must be destroyed, the whole appearance must be changed by the remorseless hand of our last enemy. We may banish the remembrance of the weakness of our human nature, we may tremble at the prospect of dissolution; but our reluctance to reflect upon it, and our attempts to drive it from our recollection, are in vain. We know that we are sentenced to die, and though we sometimes succeed in casting off for a season the conviction of this unwelcome truth, we never can entirely remove it. The reflection haunts us still, it attends us in solitude, it follows us into society, it lies down with us at night, it awakes with us in the morning. The irrevocable doom has passed upon us, and too well do we know it, *dust thou art, and into dust thou shalt return.*—TOWNSEND.



## THE NATURAL AND CIVIL HISTORY OF CEYLON.

### II. THE GEMS OF CEYLON—THE DISEASES OF CEYLON —THE CEYLONESE SYSTEM OF THE UNIVERSE— BOODHISM—COLUMBO.

CEYLON has been long celebrated for its gems, among which are the ruby, the sapphire, and the amethyst. Rock-crystal occurs in abundance, both massive and crystallized, of various colours, and in large masses. The natives use it instead of glass for the lenses of spectacles, and with great success. Amethyst also is very abundant, and of the most beautiful quality. The finest *cats' eyes* in the world are procured from this island, and, indeed, the only specimens of this singular mineral which produce a high price. The native topaz commonly passes under the name of "the white and water sapphire." It is generally white, blueish, or yellow, and commonly much deteriorated by attrition; perfect crystals of it are exceedingly rare. It has been asserted, that the emerald and beryl are found in Ceylon; but Dr. Davy repudiates this assumption, declaring that the former positively is not, and doubting the existence of the latter. Both these gems he states to be imported. The common garnet is very abundant here, but its crystals are small, and very apt to decompose. The precious garnet is rare, and when found is not of good quality. Cinnamon-stone is a mineral peculiar to this island; it is sometimes discovered in very large masses, though more commonly in small irregular pieces. It belongs to the garnet family, but is not highly valued.

The gem known by the name of the *Matura diamond*, is nothing more than a fine crystal, yet is rather prized by the more wealthy natives. For the ruby, Ceylon has long been celebrated, but the sapphire is most abundant. Sometimes these gems are of prodigious size. "I have seen fragments of a blue sapphire," says Dr. Davy\*, "not indeed of good quality, found and broken by an ignorant person, that was as large as a goose's egg." The purple variety of the oriental amethyst is rare, but the green still rarer. The black sapphire is also uncommon, and when procured is generally very small. These are the only gems, as far as I can ascertain, found in Ceylon. Of the pearl I shall hereafter speak, as it is well known the finest in the world are procured from the oyster-beds upon the coast of this island. The natives are extremely fond of gems, and the rich lay out incredible sums in purchasing the rarest; the consequence is, that, in general, the worst only find their way into foreign markets.

#### THE DISEASES OF CEYLON.

THE climate of Ceylon, except in the interior, where the dews fall, and fogs prevail to excess, is for the most part healthy, and the diseases peculiar to this island few in number. The most dreadful is elephantiasis. Nothing can be more frightful than this infliction. The whole body is sometimes overspread with large cutaneous tubercles, which give it the revolting appearance of being covered with a squalid elephant's hide. In some instances the joints of the fingers and toes drop off, while the leg occasionally grows to such a prodigious size, that the afflicted sufferer can scarcely drag it after him, looking more like the trunk of a dark rough-coated tree than a leg. It is scarcely possible to conceive any thing more terrible than this visitation, to which the natives of Ceylon, and more especially in the interior, are particularly liable. It sometimes torments the unhappy patient for years—twelve, fourteen, and even twenty, before it terminates his sufferings, and is, I believe, seldom or never radically cured. They who are thus afflicted, are generally shunned by their neighbours, as was the case with lepers under the Jewish constitution. They seem to excite no sympathy except among those who are similarly conditioned, but in the healthy, they excite universal disgust. It is a pitiable thing to see these wretched creatures dragging along their macerated and ulcerous bodies, with cadaverous countenances and sunken eyes, expressive of the most pitiable suffering, and without any hope of a termination to their torments but in death, which comes tardily to their relief, and releases them only when they no longer retain the physical capacity of endurance.

Another formidable disease in this island is dysentery, of a peculiarly aggravated character, in which the whole tract of the large intestines is covered with ulcers. It is at times extremely destructive, and when it assumes the

epidemic form, which is sometimes the case, the average loss of life is computed to be about five in every twenty.

The liver complaint does not prevail in Ceylon to the same degree as on the Peninsula, where it is at all times fatal to Europeans. This is to be attributed to their excesses; for the pleasures of the bottle, until the general peace of 1814 introduced among us a more rational taste, were indulged in India to a degree which the sturdiest toppers in Europe would scarcely credit. Even now the troops drink arrack in vast quantities, obtaining it at so cheap a rate as to render it impossible to prevent the evil of intoxication among them, to which I should say more than two-thirds die martyrs.

There is an endemic fever peculiar to Ceylon, which occasionally produces a frightful mortality among the natives. The cholera morbus has likewise committed great ravages, and so did the small-pox, until its destructive progress was arrested by the introduction of vaccination.

#### THE CEYLONESE SYSTEM OF THE UNIVERSE.

OF the Cingalese system of the universe a brief abstract will not be out of place here. The Cingalese are strictly materialists. The most learned among them consider life and intelligence as identical, and as seated in the heart, radiating thence to all parts of the body; being uncreated, and without beginning, capable of infinite modifications, and liable to total annihilation. God and demons, together with everything possessing animal existence, they consider similar beings. According to their creed, a god may become a man or an animalcule, and the two latter may become gods; for, that one spirit which pervades the universe, unites all animated beings to itself, and to one another. These changes, which are almost infinite, are bounded only by annihilation, which they consider the climax of beatitude. They maintain that plants have life, but exclude them from the cycle of their metempsychosis. They acknowledge this system to be a mystery, and therefore are at no pains to explain it.

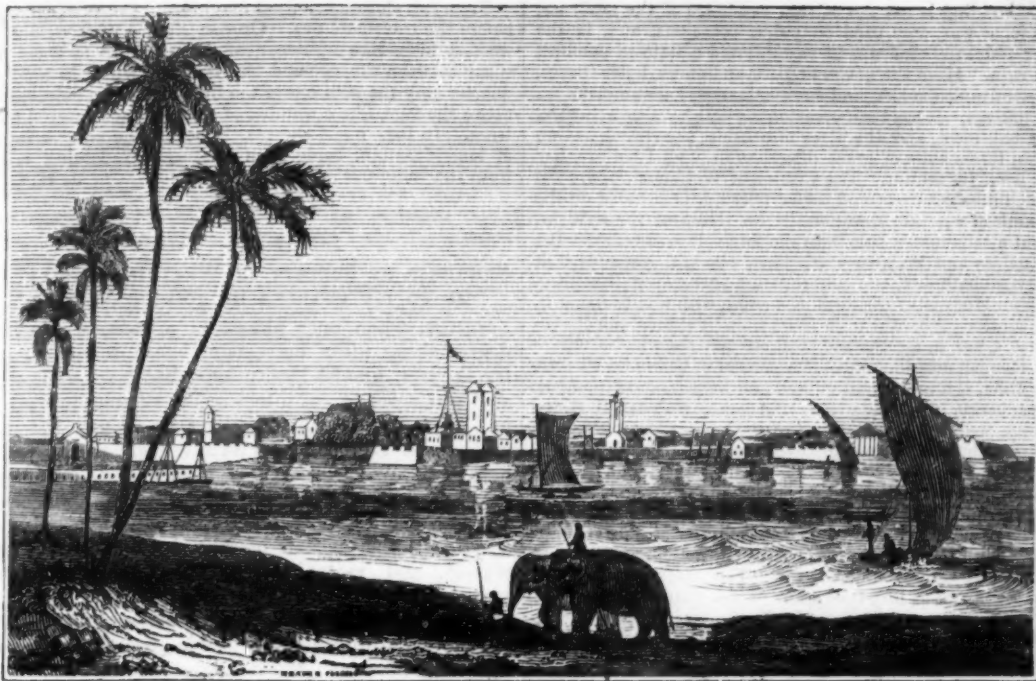
They further maintain that the universe is eternal, but in a state of constant decay and reproduction. A vast rock is the centre of their system, above which are twenty-six heavens, and beneath it eight principal, and a hundred and thirty-six lesser hells. The twenty-six heavens are set apart for different orders of accepted souls, according to their rank and pretensions. They are provided with palaces and gardens, and every thing that art or nature can supply, fitted to afford the most exquisite physical enjoyment.

The eight principal hells are hollow metallic squares, composed of different alloys of the common metals, and without any openings. In each there is an intense fire, producing perpetual combustion without any supply of fuel. They differ in kind, but not in degree, the lowest being the largest and hottest, and the punishments inflicted in them being the severest and most protracted. The doomed are punished in these hells according to their crimes. For each sin there is a particular kind of punishment, and every one is detailed with most appalling distinctness. The condemned are represented as suffering intense hunger and thirst, their torments being heightened by the expectation of appeasing their raging appetites, in attempting which they swallow nothing but fire. Their tormentors are sinners like themselves, in the forms of cafters, dogs, and crows of monstrous aspect, armed with frightful teeth and claws. The most wicked are fleshy and fat, and thus attract their tormentors, while those who have sinned least, being thin and unsightly, possess little or no charms for their hungry tormentors.

The one hundred and thirty-six smaller hells, though similar to the eight principal, and situated immediately round them, differ from them greatly in the degrees of their punishment, which in them, though of immense duration, is not eternal. Here the sinner undergoes an entire expurgation, after which commences his metempsychosis.

The Locarnantarika-narikay is the general receptacle for utterly corrupt souls, a place of extreme punishment, and where the most iniquitous persons are consigned, after they have paid the common debt of nature. This hell, which is described by their theological writers with a minuteness so distinct and powerful, as to realize the most frightful picture of eternal torments, is represented as an immense hollow, composed of walls of clay, without either light or heat, a place of unendurable privation. It is only the most heinous offenders that are doomed to the horrors

\* See his *Account of the Interior of Ceylon*.



VIEW OF COLUMBO.

of this infernal receptacle, such as a parricide, the murderer of a priest or of a teacher, a scorner of Boodhoo, or of the gods, they who oppose the common worship, and who injure or profane their sanctuaries. The wretched beings who are consigned to this abode of everlasting torment, are left in darkness, where there is not the slightest visual perception. Here they are exposed to the most intense cold, and visited by the perpetual cravings of an appetite so ravenous and insatiable that they bite, tear, and devour each other. Their sufferings, however, do not end here, for those who are devoured instantly revive; indeed, the principle of life never for a moment becomes extinct, but the body is no sooner disunited than it is restored to its original form and capability of endurance, changing its abode from one place to another in this capacious world of woe, without mitigation and without end.

#### BOODHISM.

THESE notions of heaven and hell are to be found in the Boodhist Scriptures, Boodhism being the national religion of Ceylon. The antiquity of this religion, the quarter in which it originated, and the direction in which it spread, are interesting subjects of inquiry, but would be out of place here: I may say, however, in a few words, that the pretensions of the Boodhists themselves, on the subject of the antiquity of their religion, are of two kinds, one probable, the other absurd in the extreme. In the latter, they connect it with the most monstrous fables of their system of the universe, giving it an existence in ages so remote as to set all calculation at defiance. Their other notion is much more rational, and comes freely within the scope of our credibility. They who maintain this view, reckon the date of Boodhism from the time it was restored by the Boodhist divinity whom they now worship, who lived only about six hundred years before the commencement of the Christian era. If these latter pretensions be just, and there is no fair ground for questioning them, it will, of necessity, follow, that the Brahminical religion is the most ancient of the two; and this the Boodhists themselves do not deny, as they admit that the latter religion was in full operation when their Boodhoo appeared to revive their own religion, which had previously become extinct. The whole subject of the controversy, as to which has the higher claim to antiquity, the Brahminical or Boodhist religion, is one of great interest, but of extreme difficulty.

#### COLUMBO.

THE modern capital of Ceylon is Columbo, situated on the south-west coast. The plan of the city is tolerably regular. It is divided into four principal quarters by the two principal

streets, which extend the whole length of the town, intersecting each other at right angles, near the centre. Smaller streets run parallel with these, to which there is a communication, at intervals, by means of smaller alleys or lanes, that severally lead into them; and there is a broadway at the foot of the rampart, carried entirely round the fort, which is composed of seven bastions of different sizes, connected by intervening curtains, and defended by three hundred pieces of heavy artillery. The fort is a mile and a quarter in circumference, being nearly encompassed by the sea, and bounded, towards the land, by an extensive freshwater lake. The communication with the land is by causeways betwixt the sea and the lake. Though from its insular position, and the strength of its fortifications, this fort might be considered almost impregnable, yet it surrendered to the British forces, in 1796, without making that resistance which might have been contemplated. From the coolness and salubrity of its situation, it forms a more comfortable residence than probably any other situation in India.

There is no harbour at Columbo; from the beginning of October to the end of March, vessels anchor in the outer roads, the small bay near the city affording only occasional shelter to very small craft. The houses within the fort are neatly built of stone, clay, and lime, and although generally not more than one story high, give the city more the appearance of an European town than any other in India. Before the arrival of the British, the houses were glazed, but our countrymen, preferring the admission of air in a hot climate, to its exclusion, have established Venetian blinds; glass, therefore, is now every where exploded. In front of every house is a large open viranda, supported on wooden pillars, to protect the rooms from the influence of the sun; these virandas have sloping roofs, and are chosen as the most comfortable places for enjoying the evening's refreshments. The *punka*\* was first introduced into the houses at Ceylon by Lieut.-General Hay Macdonald, in 1799, on his arrival from Calcutta, and is now universally adopted by the English residents. It is one of those necessary adjuncts to a domestic establishment in this torrid clime, without which, in the hot seasons the house becomes intolerable.

The government-house stands on the north side of the fort, fronting the sea. It is a handsome building consisting of two stories, with two wings upon one floor. It has an elegant portico, leading into a lofty and capacious hall.

\* The *Punka* is a light thin frame covered with calico, suspended from the ceiling of the principal rooms, and waved over the heads of those who are seated below like a large fan.

This building is not the private residence of the governor, but is, or was, only used on public occasions, and, in the year 1804, the roof was in so shattered a state as to admit the rain. Here the governor gives audiences, holds levees, receives ambassadors, and confers honorary distinctions on the natives. It has been occasionally employed as a theatre, as a ball-room, and as a place of worship, the church having fallen into a state of great dilapidation, and, I believe, has not been yet rebuilt. The Church of Wolfendal, where the Dutch inhabitants attend public worship, is situated on the summit of a gentle elevation, in the midst of the suburbs, about a mile and a half from the fort. It was built for the Cingalese and Malabar Christians, who still assemble in it every sabbath-day, one congregation succeeding the other. The building is in the form of a cross, with a lofty dome in the centre. About a mile apart from it stands the Portuguese Church, for the use of those natives who belong to the Romish communion. The portion of Colombo without the walls, is a mere mud village and bazaar, standing upon a peninsula projecting into the lake, and called Slave Island, from the circumstance of its having been formerly occupied by the slaves employed under the Dutch government\*. The outer town stands about a quarter of a mile to the eastward of the fort, and contains more houses than are within the fortifications. It is chiefly occupied by the Dutch and Portuguese, while the suburbs are principally inhabited by the Ceylonese. All the British inhabitants of Colombo reside within the fort. The population, in 1804, was estimated at fifty thousand. Since that time, however, it has probably much increased. The water is very brackish: what is used, therefore, by the Europeans, is brought from a distance of nearly two miles. Living here is expensive. No bachelor can keep house comfortably for less than eight hundred a year. Nearly all the foreign commerce is concentrated at this fort, as is also a great proportion of the coasting traffic. Colombo is by far the most eligible place of residence in Ceylon, for besides the superiority of climate peculiar to its locality, there is an agreeable mixture of society, such as cannot be enjoyed in the more confined circles of the smaller stations.

The highest mountain in Ceylon is Adam's Peak, which is estimated at 6450 feet above the level of the sea. It is sixty miles south of Colombo, and so lately as 1804, no European subject had ascended it. It is of a conical shape, like the Peak of Teneriffe, and is visible at sea, on the south-west coast, at a distance of fifty leagues. Two smaller peaks rise from the same mountain, which, when viewed from some parts of the interior, appear to be of equal height with the principal one. This mountain equally claims the veneration of the Boodhist and Hindoo, the Mohammedan and the native Christian; each of whom considers it a place of peculiar sanctity, and has attached to its sacred locality some superstitious legend. The apex of the cone is frequently enveloped in clouds, and during the entire period of the south-west monsoon, is perfectly hid by them. The first European who scaled the summit of this celebrated mountain, was a Mr. Malcolm, a lieutenant of the Ceylon regiment, accompanied by a party of Malay soldiers. The top of the first elevation was reached in four hours, after which, three other distinct ascents were accomplished before the peak was gained. The road from the base of the summit of the peak is rugged in the extreme, being covered with fragments of rocks, and of iron-stone, presenting obstacles to the traveller, which require not only great patience and perseverance to surmount, but likewise great resolution, endurance, and physical hardihood; nevertheless this mountain was ascended, and its extreme summit explored, in 1819, by three ladies,—the Honourable Mrs. Twistleton, Mrs. Shuldham, and Mrs. Walker.

The top of the peak is contracted to a small compass, being only seventy-two feet long by fifty-four broad, and is encircled by a parapet wall five feet high, generally very much out of repair. In the centre of this area, is a large rock of iron-stone, upon which the impression of Adam's foot is supposed to be traceable. By the Boodhists, however, the mark visible on this stone is declared to be the foot-print of their divinity, the other statement being a Mohammedan tradition. The sacred spot is enclosed by a frame of copper, fitted exactly to its shape, ornamented with four rows of precious stones, and the whole is protected from the weather by a small wooden building, twelve feet long, nine broad, and four and a half high.

\* See Hamilton's description of Hindostan and the adjacent countries, Vol. ii., p. 505.

From this elevation, a most magnificent prospect expands before the traveller's eye. On one side, a vast extent of wooded hills, like an ocean of forest, seems to cover the space between the eye and the horizon, while in another quarter only the summits of the hills are perceptible, rising above the fogs, like a number of small islands covered with trees. In this moist climate, however, the view is rarely of long duration, being soon obscured by floating mists from the valleys.

J. H. C.

## SOCIETY. VIII.

### PROGRESS OF SOCIETY IN WEALTH, CONSIDERED AS TO ITS BEARING ON PUBLIC MORALS.

SOCIETY, when once placed in a position a certain degree above utter barbarism, has a tendency, (so far as wars, unwise institutions, bad laws, and other such obstacles do not interfere,) to advance in wealth, and in the arts which belong to human life and enjoyment. How far such an advancement is favourable or unfavourable to that higher and better kind of civilization which consists in moral improvement, is a very important inquiry.

At first, the division of labour would be but imperfect, and mutual intercourse between different parts of the country, difficult and limited. In each of the scattered villages, several different arts would be practised, with a very humble degree of skill, by the same person. Much labour would be wasted, through the want of tools, the clumsiness of implements, and the unskilfulness of workmen; and though the total produce of labour would be far less in proportion than in such a country as ours, there would be far fewer persons in proportion who could enjoy bodily leisure; and the leisure which some would enjoy would tend but in a comparatively small degree to their intellectual advancement, from their living within a confined circle, and wanting the excitement and the help of mutual communication.

The advances which would afterwards be made as to each of these points, would all re-act on each other. Increasing division of labour would lead to an increase of exchanges, and this to the employment of money; and these latter improvements would, in turn, promote the first. All of these causes would tend to produce and to improve roads, canals, navigation, and other means of conveyance for goods and persons: and again, by thus making the intercourse more easy, both within the country and with foreign nations, you would cause an increase of the capital from which it had sprung. Thus a large number of the community would be at leisure from mere manual toil, and would be enabled to turn their thoughts to some purer sources of enjoyment than mere sensual indulgence; while their mutual intercourse would at once occasion an improvement of their faculties, and direct the zeal of many of them into a new channel. Some, indeed, of the wealthier members of this society, would vie with each other merely in expensive feasts and splendour of dress, or in the most trifling accomplishments; but others would be urged to direct their chief attention, or at least some part of it, to the pursuit of knowledge, either with a view to some useful end, or for its own sake.

And here, again, we may perceive the wisdom and goodness of God, in not making the public good dependent on pure public spirit. He who labours to acquire, and then to impart to others, important knowledge, wholly or chiefly with a view to the good of his fellow-creatures, is not a common character. Knowledge would not have made the advances it has, if it had been promoted only by such persons. For the greater part of knowledge may be considered as



the gift, not of human, but of Divine, goodness, which has implanted in man a thirst after knowledge for its own sake, accompanied with a sort of instinctive desire to convey it to others. For there seems to be in man not only the desire of admiration (called in its faulty excess, *vanity*) which is a powerful spur to the gaining and imparting of knowledge, but also a desire (founded, perhaps, in *sympathy*,) of communicating it to others, as an ultimate end. This, and also the love of display, are, no doubt, lower motives, and will yield to a higher principle, in proportion as the character advances in moral attainment. These motives form, as it were, a kind of *scaffolding*, which should be taken down by little and little, as the building advances, but which is of vast use till that is finished. To these motives, then, with an addition, greater or less, of higher motives, we owe much of the progress of society in knowledge.

Uterior objects of utility also contribute to supply motives. It is proverbial, that "necessity is the mother of invention;" but the inventions thence arising will usually be of a simple and rude sort. The barbarous, and half-barbarous nations, which are the most necessitous—the most frequently compelled to use their faculties under this harsh teacher, have little to boast of in their contrivances, compared with those which arise in a more advanced stage of society. On those, however, who are not under the pressure of mere necessity, the desire of gain has often worked so as to sharpen their faculties and to extend their knowledge. But it is not wholly, or even chiefly, by an ulterior view to profit, that men have been urged to the pursuit of knowledge. On the contrary, it is, as Cicero observes, when men are released from the claims of necessary toils, that they are especially led to fix their desires on the hearing, the learning, the examining, of whatever is attractive, through its grandeur or novelty. Accordingly, many of the discoveries which have proved the most useful were probably the result of inquiries not begun with a view to utility. Those who first watched the eclipses of Jupiter's satellites had, we conclude, no thought of the important aid to navigation to which their discovery would lead. But *indirectly*, and as a help to the thirst of knowledge, the desire of gain has led to very grand results in this branch of improvement. The most important, perhaps, of all inventions, is that of a paper cheap enough to allow of its general use; for the introduction of printing would speedily spring from this, to meet the demand for books; and, indeed, some contrivance of the nature of printing is very obvious, and, though in an imperfect state, was known long before, but could never be extensively applied, till a cheap material for books should be invented. Now these arts were, perhaps, devised with a view to the profit of the inventors; but it was the demand for literary productions that must have held out the hope of their profit.

#### HOW FAR THIS PROGRESS IN WEALTH AND KNOWLEDGE IS FAVOURABLE TO MORAL IMPROVEMENT.

HUMAN nature being such as it is, it is idle to expect that it will remain pure by being merely left uncultivated, and that noxious weeds will not spring up in it, unless the seeds of them are brought and artificially sown. The contrivance mentioned by Herodotus, of that Queen of Babylon, who removed every night the bridge over the Euphrates, that the inhabitants of the opposite sides might not pass over to rob each other, was not more absurd, than the idea of keeping up virtue among men, by shutting them out

from mutual intercourse, and keeping them apart from each other, in a state of barbarian rudeness and ignorance.

If it be true, that man's duty is his real interest, both in this world and the next, the better he is qualified, by intellectual culture, to understand his duty and his interest, the greater prospect there would seem to be (other points being equal) of his moral improvement. For that integrity, temperance, and other virtues, which often require us to forego present pleasure, do in the long run promote our temporal prosperity and enjoyment, is a truth which is perceived more and more, as our minds become enlarged; and it cannot be perceived at all by those who are so dull and unthinking as hardly to look beyond the passing moment.

Again, if our Religion be true, and be important for the bettering of mankind, it must be important that the knowledge of it should be spread abroad, and right views of it entertained. Now as a very poor community is likely to be a comparatively ignorant one, (since men all occupied in a hard struggle to subsist must have little leisure or wish for intellectual culture,) so the Religion of a very ignorant people must always be a gross and groveling superstition, either inoperative on their conduct, or mischievous in its effects. Christianity is designed and is calculated for all mankind, except savages and such as are but little removed above the savage state. Men are not, indeed (unhappily), always the better Christians, in proportion as they advance in refinement and intellectual culture: these are even sometimes found with utter irreligion. But all experience shows that a savage (though he may be trained to bow to a crucifix or an image of the Virgin,) cannot as a savage be a Christian. In all the successful efforts of missionaries among savages, *civilization* and conversion have gone hand in hand.

The notions, then, of those who consider a poor and imperfectly civilized community as possessing superior or even equal advantages in point of moral improvement, appear as much opposed to reason and experience as they are to every rational wish: and as the Most High has evidently formed Society with a tendency to advancement in national wealth, so He has designed and fitted us to advance partly by means of that, in virtue, and true wisdom, and happiness. But every situation in which man can be placed has, along with its own peculiar advantages, its own peculiar difficulties and trials also, which we are called on to exert our faculties in providing against. The most fertile soil does not necessarily bear the most abundant harvest. Its weeds, if neglected, will grow the rankest. And the servant who has received but one talent, if he put it out to use, will fare better than he who has been intrusted with five, if he squander or bury them. But still this last does not suffer *because* he received five talents, but he suffers because he has not used them to advantage.

D.

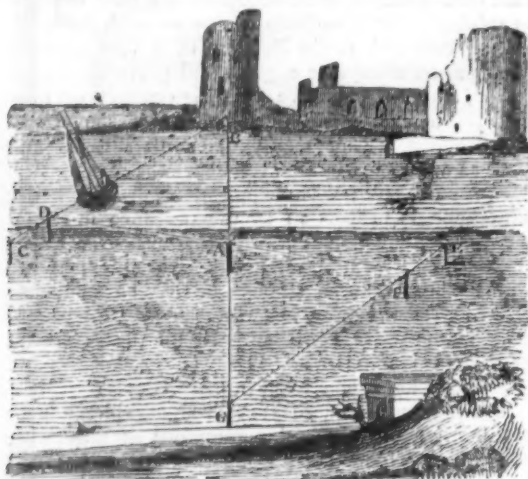
If our early years were passed in laying up store for futurity, in practising the affections within the circle of those whom God has given to be our nearest and dearest ties, in cultivating intellect, and acquiring useful knowledge, we should need no further security against the mistakes of after-life. Religion, virtue, wisdom, and good taste, would be our guides as well as our protectors.—MRS. BRUCE.

WHENEVER our neighbour's house is on fire, it cannot be amiss for the engines to play a little on our own. Better to be despaired for too anxious apprehensions, than ruined by too confident a security.—BURKE.

## MEASURING HEIGHTS AND DISTANCES.

To ascertain the height of towers, steeples, or other inaccessible points with positive accuracy, requires expensive instruments and considerable practice; but there are some very simple methods by which the traveller may ascertain, with tolerable correctness, the height of a building, or the distance of an inaccessible place.

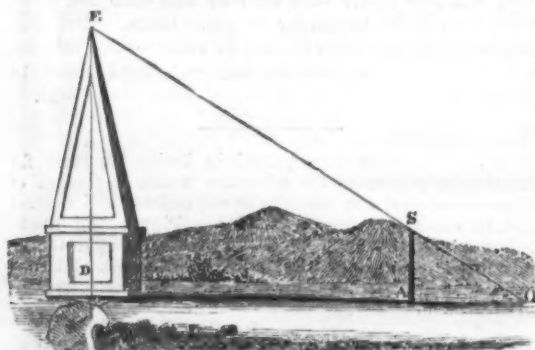
If the object, the distance of which we wish to ascertain, should happen to be a castle, or other building, on the opposite bank of a river, take six sticks, about four feet in length, and proceed as follows. First plant a stick at A, at a short distance from the bank, and as nearly opposite the building as possible; then take another point, C, to the left of A, and place a stick there also, at about the same distance from the bank as that at A. Close to the bank, and in a line with C and the building, place a third stick, D. Then walking backwards from A, keeping A and D in one line, plant a fourth stick at E, at the same distance from A, as A is



from D. Do the same with reference to A C, and place a stick at E. If now the last stick be placed at G, in such a situation as to keep A and B in one line, and F and E in another, the distance between G and A will be equal to that between A and the object.

Should there not be sufficient distance to place G in its proper situation, then make A E, and A F, equal to one-half, or one-third of A C and A D, and in that case, G A will be equal to one-half or one-third of the distance from A to B.

In order to measure the height of a building, when the base is accessible, two plans may be resorted to ;



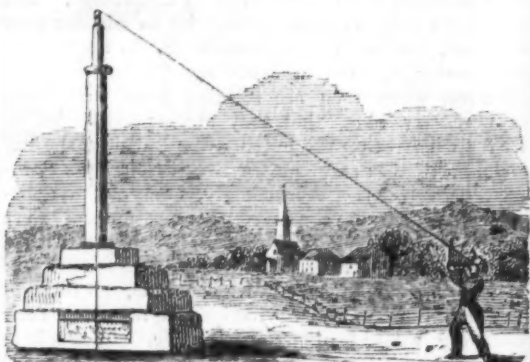
the following is extremely simple, but it can only be employed when the sun shines, and when the object

is between the sun and the spectator. Place in the ground, as nearly perpendicular as possible, a stick, A, of any height, say three feet; let this be at such a distance from the base of the obelisk, as to cause the shadow of the obelisk just to pass the summit of the stick at S, and to reach the ground at O; measuring then the distance from A to the base of the tower at D, O A will bear the same proportion to the height of the stick, as A D does to that of the tower; so that supposing O A to be equal to five feet, and the stick three, if the distance A D is equal to fifty feet, then the height of the tower will be thirty feet.

But as the bright face of the sun is at times overcast with clouds, and this method cannot always be employed, the same purpose may be almost as readily effected by the use of the following simple instrument.

Prepare a thin piece of wood or card-board, in this shape: let A B, and B C, be each nine inches in length; D is a small plummet attached to a thread; hold this triangle between the tower and yourself, keeping the plumb-line parallel to the side B C, that is, perpendicular to the horizon. Then

either approach to or go backwards from the tower, until a line drawn from the eye, along the side A C of the triangle, would, if continued, reach the top of the building. Measure then the distance from



the spot on which you are standing to the base of the tower, and add to its amount five feet, about the distance from the base of the triangle to the ground, and the amount of these two measurements will give the height of the tower.

It is better to have nothing to do, than to be doing nothing.  
—ATTILIUS.

In England, the temple of Honour is bolted against none who have passed through the temple of Virtue.—FULLER

It is one of the advantages of practical virtue, that, though in its course, there may be first and last, yet nobody who ran it fairly ever failed.

It behoves us ever to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgment which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances; and it will then be found, that he who is most charitable in his judgment, is generally the least unjust.—SOUTHEY.

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